Year 30

Monthly eMagazine of Vedanta Ashram & Mission

Issue 12

Vedanta Sandesh

June 2026

Cover Page

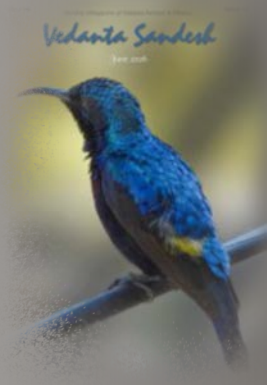
The The cover page of the June 2026 issue of Vedanta Sandesh is a small & beautiful bird seen in gardens almost all over India - it is the cute Purple Sunbird (Cinnyris asiaticus). The cover page photo has been clicked at our Vedanta Ashram premises at Indore.

They get their names from the male bird which becomes purplish black during breeding season. The upper parts are metallic blue with iridescence, glittering in sunlight. Breeding males also show bright yellow pectoral tufts which grow on both the sides. In courtship displays the male raises his head, fans his tail and flutters with partly open wings that expose the pectoral tufts and sings before the female. There is distinctive sexual dimorphism. Females are olive above and yellowish below.

Purple Sunbirds feed mainly on flower nectar. Their nest is a pouch made of cobwebs, thin strips of vegetation, lichens and bark, built almost entirely by the female. These lovely birds bring life & beauty to our gardens and environs.
Om Namah Shivaya.

Vedanta Sandesh

June 2026



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Swamini Samatananda Saraswati

Vedanta Sandesh

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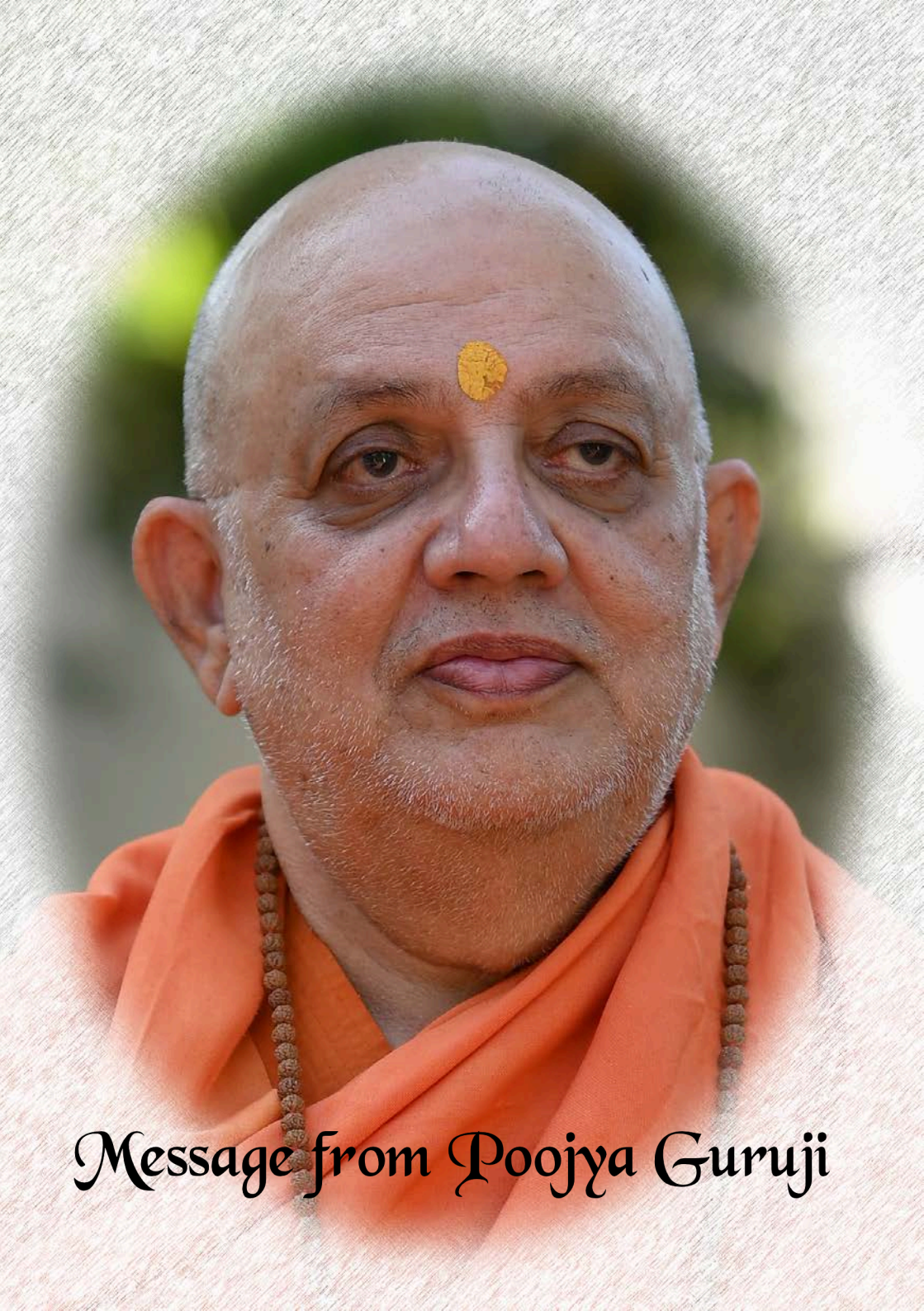
नभोनभस्वद्दहनाम्बुभूमयः
सूक्ष्माणि भूतानि भवन्ति तानि॥७५॥
परस्परांशैर्मिलितानि भूत्वा
स्थूलानि च स्थूलशरीर हेतवः।
मात्रास्तदीया विषया भवन्ति
शब्दादयः पंच सुखाय भोक्तुः॥७६॥

Sky, air, fire, water, and earth in their subtle state unite with parts of one another and become gross. They become the cause for the formation of the gross body. Their subtle essence form the five sense-objects, such as sound etc., which contribute to the enjoyment of the experiencer, the Jiva.

Vivekchoodamani - 75-76



Message from Poojya Guruji

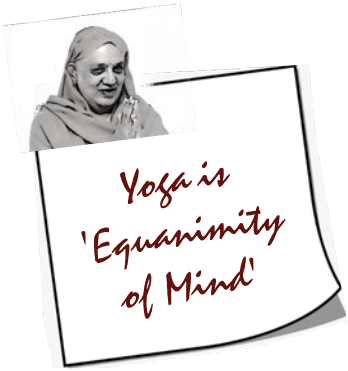
Aarurukshu

All Yoga's are Preparatory :

Aarurukshu means one who aspires to be a Yogi. One who has realized the profound importance of becoming a Yogi - as revealed in Bhagwad Gita. Yoga today is commonly associated with Hatha Yoga and the package of physical exercises. Today, the moment we use this word, the association of common people is only with this package of physical well-

being. This Hatha Yoga harmonizes physical postures and our breathing techniques thus bring about deeper synchronization & harmonization of our faculties, and also brings about some benefits at the level of mind. It is a good initial package but the 'Yoga of Bhagwad Gita' is completely different, and in spite of becoming a good & qualified Hatha Yogi, we need to understand that this does not in anyway qualify us to the Yoga as revealed in Gita. Never let the usage of this generic word deceive you.

All preparatory steps in the entire spectrum of sadhanas right from the physical body level to our mind & intellect which prepare ourselves for the final awakening are generically called by this one name - Yoga. So it is important to go into it this



topic with an open & unconditioned mind.

Yoga of Gita is different :

Bhagwad Gita defines 'Yoga' as 'equanimity of mind', irrespective of your physical state & condition. Even if we have learnt to quieten our thoughts with practices like pranayama and other mental disciplines, the Yoga of Gita is a completely different ball game altogether. Without understanding its deeper import we can never expect a person to aspire to become an Aarurukshu - the subject-matter of this article. So to begin with let us first negate all the common implication of this word and start afresh.

For 'Yoga of Gita' change philosophy:

Why do we have thoughts & desires in the first place, and why do we have reactions - of

elation or grief? We will also need to understand as to what is our fundamental bondage & problem, and of course what is true freedom & liberation? Yoga of Gita requires understanding of all these issues nicely. Let us remember that Bhagwad Gita is one of the prasthana (fundamental scriptures) of Vedanta, and Vedanta explains very explicitly to us that the fundamental problem of man is just ignorance of Self, and not just some diseases at physical level. We do not rightly know the truth of ourselves and subsequently we have some baseless presumptions about our identity. The problem starts from here.

Vision of a Samsari:

More specifically, we

identify ourselves with our body and mind complex, create a new imaginary identity and start an endless journey of seeking. Once we take ourself to be this physical or gross body, then anything gross becomes equally real & important. The perceptible world around us is thus taken as real. So in short we become a limited individual (Jiva) who exists in this vast & beautiful universe (Jagat). The implication of

taking the world and also our physical body as real is that we come to believe that our happiness and security all lies in the world. Gratify our senses and acquire wealth - is the way to go for such an ignorant & deluded person. This satisfies and

satiates our ego just momentarily. So all our desires aim for this, fulfill our ego, acquire wealth and enjoy all what you can in the world. This is a common prescription of a happy & fulfilled man of the world.

Knowledge of Vedanta:

Yoga of Gita is negation of all such belief. Our philosophy of life changes completely. Yoga of Gita is waking up to a new set of philosophy of life. Have full intellectual conviction and profound faith in it. Definitely, it takes time to bring about this fundamental change, but that is requiired. We have to appreciate that we are fundamentally not a limited individual, but the one non-dual infinite reality; we need to deeply realize &

'Live the belief' is the goal of a Yogi

believe that the ever-changing world around is not real, but is rather more like a dream. If this is so, then even the thought of getting happiness from the world around looks wrong. Getting security by the ever-changing worldly wealth doesn't make sense. High time that we grow up. True wisdom is to know the truth of our own Self. 'Living the belief' of all such propositions is the goal of a Yogi. Mind you, the goal of being a Yogi does not call for direct realization of Self, but just 'profound belief' in these propositions.

First, have heartfelt belief:

Gita says that those who truly believe in these propositions alone shall one day realize the truth. Sraddhavan labhate Gyanam. All our lives we had been conditioned in an entirely

different way. We now realize that with all those delusory and baseless beliefs, life shall be an endless and thoughtless pursuit. One day we will die, and then leave this world empty handed. If all our wealth is of no use thereafter then what is the basis of this belief that it will be of use while we live. Gita talks about life & death deeply and motivates us to learn profound truths of life through these contemplations.

Life based on timeless truths :

Yoga of Gita motivates us to live this new philosophy of life. Believe deeply that the world is changing, unreal, just like a dream, it is a product of Maya shakti of God, believe deeply that our ego is not our real identity, ego is just our baseless imagination of our self. If this is so, then why should any favorable

situation bring about any elation, and why should any unfavorable situation bring about any grief or sorrow. We come to 'see' the world from a new perspective all together. Let us 'see' the world and its event as they are, or just the wish of almighty God and accept what comes. Equanimity brought about by 'these changed perceptions' is the real Yoga of Gita. Every moment of our lives we need to be deep-down introvert & realistic. Slowly & steadily we learn to live in this 'dreamland' and humbly aspire to know the real truth. That is the Yoga of Gita.

Implications of being an Aarurukshu :

Aarurukshu means one who is deeply desirous for this fundamental change of values & perceptions. Aarurukshu means that this deep belief in all this alone makes sense. To be a Yogi there is no requirement of direct realization of the one truth yet, but just a deep, sincere &

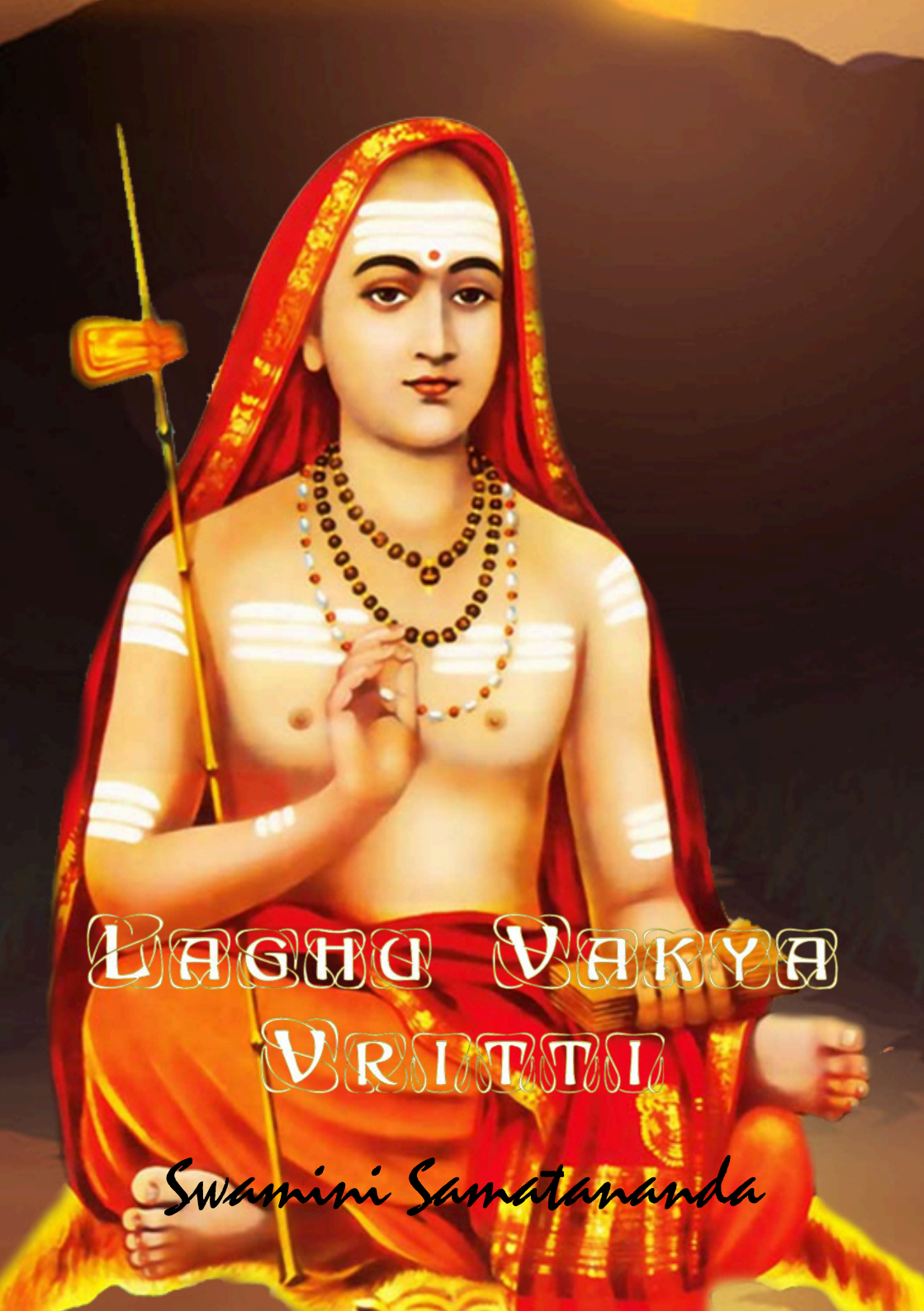
logical belief in Vedanta philosophy. The effect of this is balance in all extraneous situations of life, and humble inquisitiveness of the truth of our Self. Turn towards self-perception, whatever it is, and then later start deeper investigations and discrimination about its truth. Then alone we shall realize. Aarurukshu is one who has an intense desire to be such a living introvert - such a Yogi.

Intense desire is road to Success:

Intense desire for anything is the singularly most important factor of fulfilling any dream, so let there be this intense desire to be a Yogi. Let this bigger fish eat all the other smaller fishes swimming in the waters of our mind, then alone shall we be truly ready for the real awakening within. To become an Aarurukshu is easier said then done. What we have to face

and manage is our own deep conditionings and beliefs. It is a fundamental transformation, a new life almost like turning the flow of a river in the opposite direction. The goal is great and the desire to attain it too has to be equally great & intense. The fruit is not only the realization of the infinite truth but a very sensible & intelligent life down here too.

Om Tat Sat



Laghu Vakya Vritti

Swamini Samatananda

Shloka 11

नष्टे पूर्वविकल्पे तु
यावदन्यस्य नोदयः।
निर्विकल्पकचैतन्यं
स्पष्टं तावद्विभासते।।

When the preceding thought has dissolved, and the next thought has not yet arisen, during that interim interval, the pure, thought-free Consciousness - Nirvikalpaka Chaitanya, vividly shines forth.

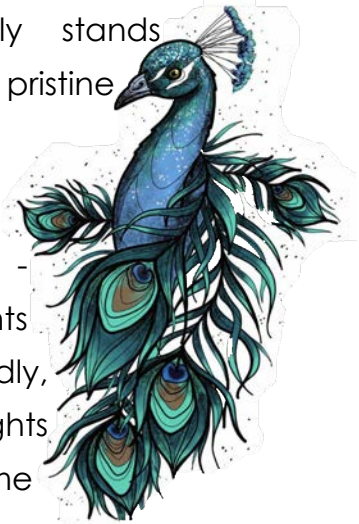
Laghu VakyaVritti

Shloka - 11

angati

In shloka numbers 9 & 10 the Revered Acharya introduces the analogy of the thread passing through a necklace of pearls - sutre maṇiganaa iva. He explains that just as an unbroken thread runs through every single distinct pearl, the one, unchanging Pure Consciousness - Chit runs through and illumines every single changing thought - vritti.

While shloka 10 tells us that Consciousness is always there, yet it is not realized because our attention is entirely hijacked by the colourful "pearls" of our desires, worries, plans, and memories. Now in this shloka 11 it is revealed to the seeker exactly where to look to see the thread clearly. By pointing our attention to the exact micro-interval between the pearls—the gap where the previous thought has died and the next is not yet born—the hidden thread of Pure Consciousness suddenly stands revealed in its unclouded, pristine glory.

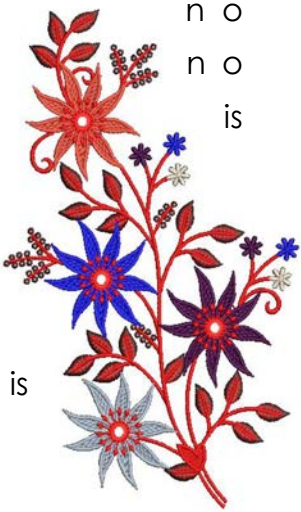


The human mind is a continuous stream of thoughts - vrittis. Because these thoughts succeed one another so rapidly, we mistake the stream of thoughts for our true identity. We become so consumed by what we are

thinking that we lose sight of the Light of Awareness that allows us to perceive those thoughts in the first place.

When we look at the chain of thoughts one can see that thoughts or vrittis do not overlap. For Thought B to arise, Thought A must completely end. This means there is an inevitable, quiet gap between every single thought.

During that precise micro-interval, the mind is completely still. It has no object, no worry, no label, and no ego. What remains in that gap is not blank "nothingness" or unconsciousness; it is 'Pure Awareness'. It is Nirvikalpaka Chaitanya—Consciousness free from modifications. Because it is

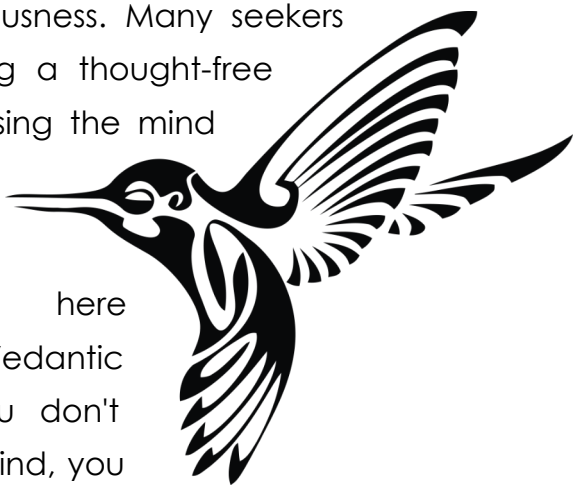


unclouded by a thinking mind, it shines with absolute clarity (spashtam).

The classic example of a film projected on a screen also reveals the same reality. Imagine watching a movie. Images are projected on the white screen in rapid succession. You get so caught up in the drama of the scenes (the thoughts) that you forget the screen exists. However, during a scene transition, when the frame goes entirely black for a fraction of a second, the light from the projector reflects off the bare screen. In that tiny pause between the end of one scene and the start of the next, the screen is revealed exactly as it is—untouched by the movie.

Coming back to the example of the pearl necklace Shankaracharyaji compares Consciousness to the thread holding a pearl necklace. When you look at the necklace, you mostly see the pearls (thoughts). But if you look closely at the tiny spaces between two pearls where they do not touch, the bare thread is completely visible. That thread is the underlying reality supporting every single pearl.

This shloka leads us to the seat of meditation to unfold direct awakening in the state of Pure Consciousness. Many seekers believe that achieving a thought-free state requires suppressing the mind through extreme force.

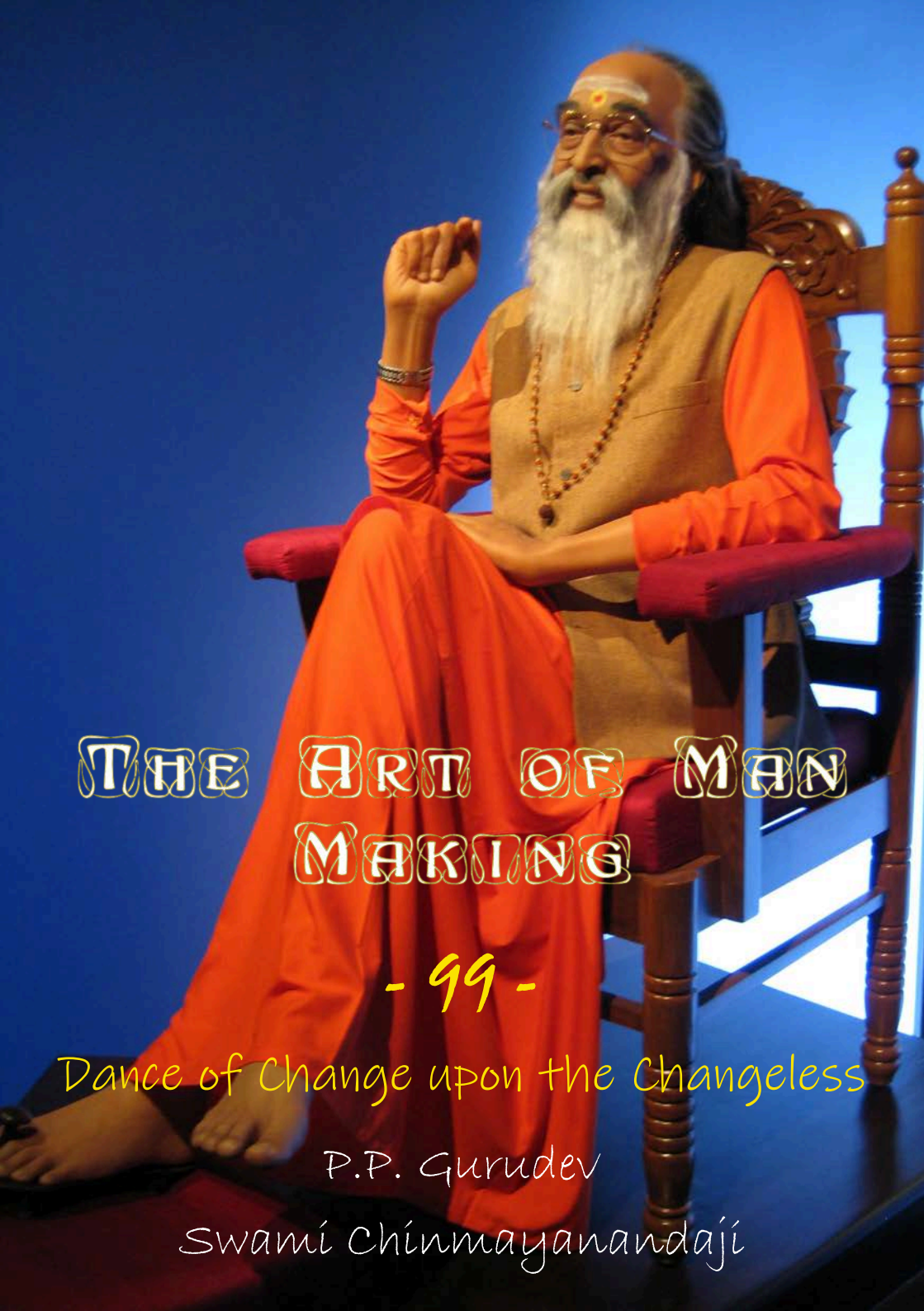


The Acharya here reveals a more valid Vedantic approach that is you don't need to destroy the mind, you

don't need to supress the mind, you simply need to shift your attention. By turning your focus away from the contents of your thoughts and tuning into the silence between them, you can naturally familiarize yourself with your true nature as the Witness Sakshi.

One realizes that when the earlier thought has gone and the next thought has not yet risen this moment is a very fascinating thing because it is at this point that one comes to realize the thread. It is this thread which is holding the entire game together. It is at that moment one directly realizes nirvikalpak chaitanyam.

One also comes to realize the 'All-pervasiveness' of the Truth - Ishvasyam idam sarvam. Everything is pervaded by that thread. In this manner the substratum as Pure Existence in its Self-effulgent nature is revealed.



The Art of Man Making

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Dance of Change upon the Changeless

P.P. Gurudev

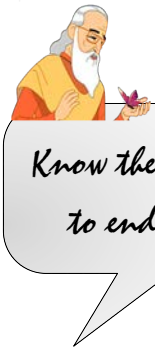
Swami Chinmayanandaji

Dance of Change upon the Changeless

In a compellingly poetic picture, Vyasa describes the cycles in which universes rise and play, decay and disappear into the Unmanifest. When the Creator is awake, creation goes on and when He is tired and rests, the manifest universe is absorbed into the Unmanifest. Again, as he wakes up refreshed, the universe is irresistibly projected by the Unmanifest. This play of the rise and fall of universes may at first be too vast a theme for the student to conceive and

comprehend. But subjectively explained, it becomes easy to follow this Vedantic theory.

During our wakeful hours, the creative power in us projects for us a world of objects and thoughts. At night, tired of the play when this creative power rests, the private personal world of the sleeper merges back into the unmanifest, his vasanas, the unconscious in him. Next day on waking up, refreshed and rejuvenated, the creative power in him projects his world exactly as his vasanas are. The projection from the unmanifest is creation and when the manifest merges into the unmanifest vasanas, it is dissolution.



This chain goes on and on, irresistible, sweepingly, devastatingly. It is only on realising the Seat of Consciousness, the Self, in whose Light alone this surge is going on, that this repetitive tragedy is halted.

In His effort to indicate this unseen subtle Presence in which alone the unmanifest vasanas play, Lord Krishna declares, But, beyond this unmanifest, there is that other Unmanifest, the Existence Eternal that which is not destroyed at the destruction of all beings.

That which can be perceived by the senses is called manifest; when it is not perceivable, it is the unmanifest. In an individual, his vasanas are the unmanifest in him, while his thoughts, emotions and actions are manifest. Beyond the unmanifest vasanas, there is the Unmanifest Self divine, and this Self is being indicated in these verses.

The Self is Eternal Existence and as Consciousness It illumines even the vasanas, the unmanifest. Hence Consciousness is indicated here as "that other Unmanifest". How are we to reach It? The kindly Geeta Acharya points out that this Unmanifest, the Existence Eternal, is

"that which is not destroyed even at the destruction of all beings".

Matter perishes; Spirit is Imperishable. That which is Imperishable in the midst of all perishing is the Self, the Supreme. The body, mind, intellect, even the vasanas constantly change: they all come under the modifications of birth, growth, disease, decay and death. But Consciousness which illumines them all is something other than them. The waves, ripples, bubbles all die away, but the ocean remains. The sunlight in which flowers are born, grow, bloom and fade away, remains even after the

flowers have withered. This Changeless in whose presence changes are taking place is the One Infinite Substratum, the Imperishable Brahman. This is "that other Unmanifest".

This then is the substratum upon which the entire universe of objects and beings comes to play its game of birth and death, joy and sorrow, success and failure.

This Imperishable is the immovable "stage" upon which the dance of change takes place under the glare of time and space. All the illusions of constant change take place in the Changeless.

This motionless Centre around which all movements take place; this changeless Factor around which are all changes; this Imperishable Infinite in the light of which all finite things

constantly perish is the Self in us, which is the one Self in all.

To realise this Factor in us, and through us to recognise the same Factor divine as the Immutable Substratum for the whole universe is the true awakening.

Even now you are this divine Self: but you are ignorant of It and so you misunderstand yourself to be the ego, like a dreamer during his dream!

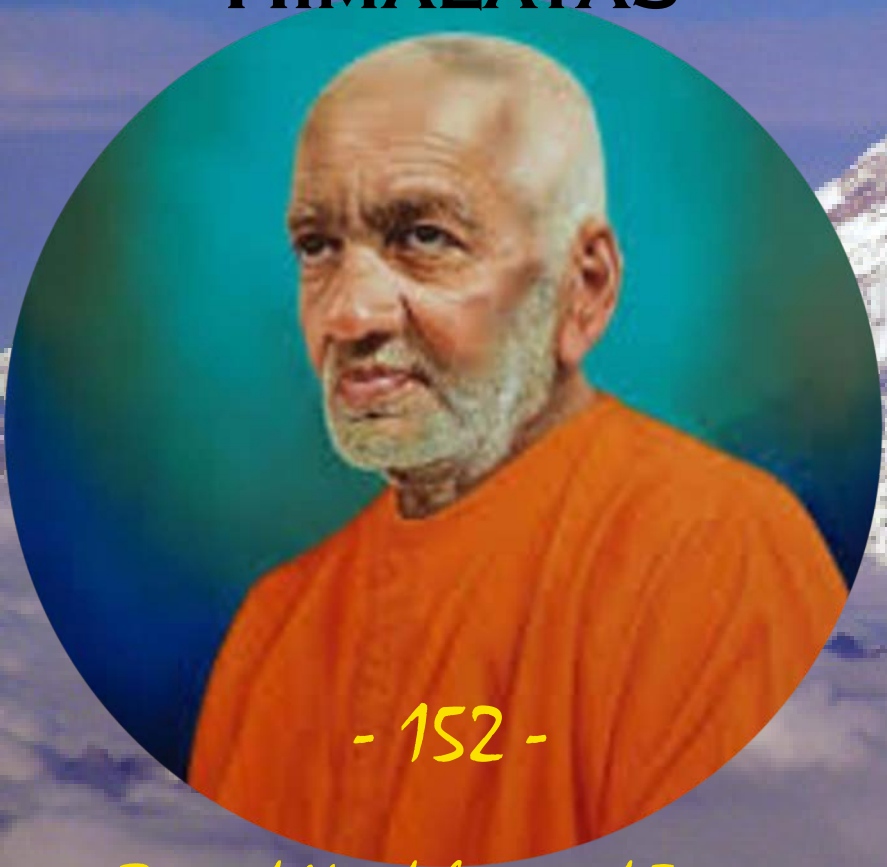
Wake up! Wake up! Wake up to experience this Immutable State. The way has been indicated. Now walk the route. Reach the

experience. End all sense of inadequacy, alienation, limitation. Come to live as the One Self.

This is the call of Vedanta. The Geeta Acharya, knowing well the heroism in Arjuna, openly indicated the Path and the Goal. To strive for and to move along this path is to release the personality from all its chains and shackles.

Jivanmukta

Wandering In Himalayas



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Beyond Hardships and Terror

Excerpts from the Travel Memoirs of

Param Poojya

Swami Tapovanji Maharaj

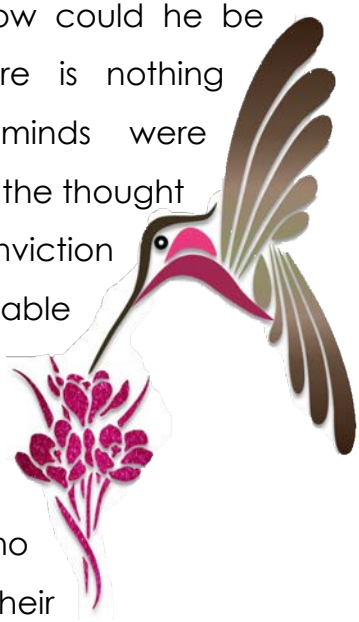
Jivanmukta

Alakapuri, the capital of the Yakshas, is not far from here. This faith of the mountains folk in the Himalayan region seems to be firm and irrevocable, in the existence of Yakshas, Gandharvas, gods, ghosts, and goblins. It is a common experience of the young men of these mountain wibes to be attached by lustful Yoksha damsels. Let those who believe Yakshas to be merely creatures of imagination continue to hold so. But how can we expect the

mountaineers, who see such supernatural beings face to face and deal with them personally, to discard their faith and accept the arguments of unbelievers? One thing, however, is certain: people still do believe, not only high up in the Himalayas, but also on the plains of India and in other countries, that such beings do exist.

In Gomukhi there were several objects calculated to strike terror into the hearts of common people-bears, Yakshas, Gandharvas, overhanging avalanches, and masses of snow. But in spite of this, we sannaysins felt supremely happy there. It is a fact admitted by all wise men that for all the ills of life there is no

panacea so effictive as Realization. "This world of change is all nothing but Brahman." Who has not heard those famous words from the Upanishad: "No fear, however great, no sorrow, however mighty, can upset the everlasting peace of one who has realized Brahman." Those who have seen God see Him everywhere and at all times. The seer is himself God. Then why should he fear himself? How could he be affected by sorrow? There is nothing strange if we whose minds were continuously occupied with the thought of God and with the conviction that all movable and immovable beings are but so many forms of God-were not frightened by the object that terrify the ignorant who indentify themselves with their



bodies. We were not distracted by the terrors which haunt the minds of common people whose love of the body and considerations of personal safety set their imagination feverishly busy. Only a bird that flies through the air knows the nature of flight; similarly, only a sannyasin who travels in the world of spirit can know the nature of His movement. Among wise men there is a well-known saying "Only the knower knows the knower."

STORY
Section

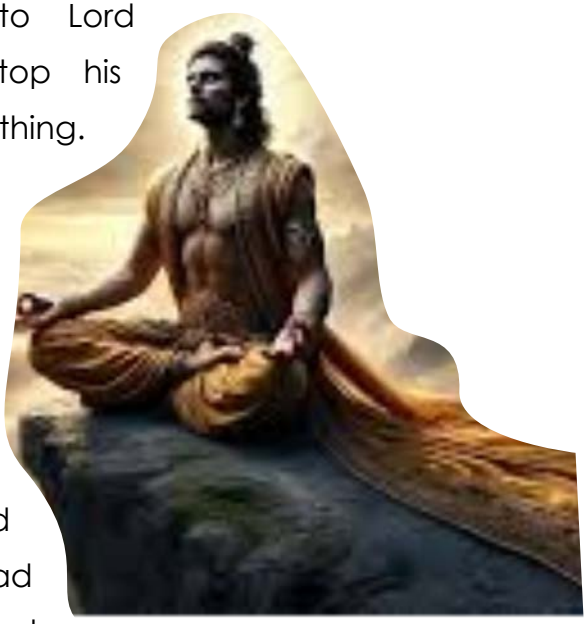
War between Arjuna & Kiraat

Mount Indrakila, in the mighty Himalayas, was a tranquil abode to many sages who conducted prayers and performed severe penances the gods.

One day, the sages saw a stranger walking towards their abode. They noticed that even though the stranger was wearing sage's saffron clothes, he looked nothing like one. He was tall, well-built and was carrying weapons. On seeing the golden hilt of the sword, they recognized the stranger to be the Pandava

prince, Arjuna.

One of the sages whispered, "The Pandavas were banished from their kingdom, after losing a game of dice with Duryodhana. But what is Prince Arjuna doing here?" Arjuna walked silently to a secluded spot and sat down to make a lingam from mud to perform severe penances to Lord Shiva. He didn't stop his penance for anything. After a few months, the earth around him was unable to bear the heat of his penance and started emanating black smoke around him. The smoke spread throughout Mount



Indrakila, and the sages fled to Mount Kailash.

They approached Lord Shiva, who was sitting beside Goddess Parvati, and pleaded to intervene. Lord Shiva smiled and replied, "Please go back to Mount Indrakila. I will resolve your problem."

After the sages left, Lord Shiva could see doubts clouding the Goddess Parvati's' face. He asked her, "What is troubling you? Don't hesitate to ask."

Goddess Parvati asked him, "Why is Arjuna performing such severe penance?" He replied, "Because he wants blessed weapons for the

impending war." She still had her doubts and asked, "Do you believe that he will use the weapons wisely and judiciously?" "Well, we will have to find that out," he replied.

Lord Shiva told her about his plan to test Arjuna. He disguised himself as a Kirata Chief (Kirata is a clan of mountain dwellers), and asked Goddess Parvati and some of his followers to dress up as Kirata women.

When they were nearing Mount Indrakila, Goddess Parvati pointed at a wild boar at some distance and said, "That does not look like an ordinary boar." Lord Shiva looked at it and said, "You are right. That looks like the asura, Muka. He seems to

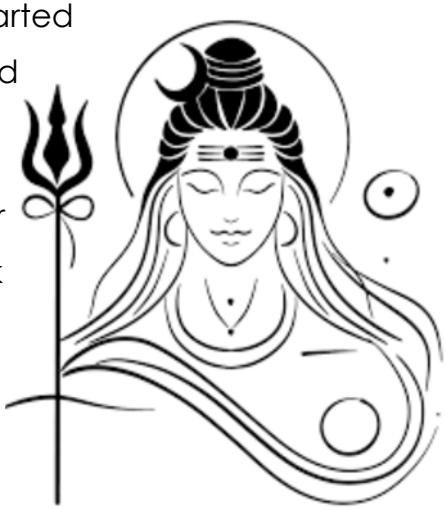
heading towards the sages to disrupt their prayers."

Lord Shiva took an aim at the demon with his bow and arrow, but the demon sensed the presence of Lord Shiva and fled. Lord Shiva chased him to the sage's abode, and as soon as the sages saw the boar charging towards them they started running, screaming for help.

Muka ran to the spot where Arjuna was performing his penance. Arjuna sensed the boar's presence and opened his eyes. He took up his

bow and arrow to kill it. When Lord Shiva also reached the spot, he said, "stop! That is my prey. You cannot kill it." Arjuna was not able to recognize Lord Shiva in disguise and replied, "I will not put down my bow. If you are a true hunter take your aim and kill it."

Both shot their arrows at the boar. As soon as arrows pierced, the animal resumed its original demonic self and died. The Kirata women watching the demon fall down to his death, started dancing and celebrating.



But it was not clear who had struck the boar first, and neither party was ready to

concede defeat. The Kirata women argued, "He is lying, O chief! You killed the boar before him." Arjuna did not like to be insulted so challenged the Kirata chief for a duel.

Soon, arrows started flying between Arjuna and Lord Shiva. They hurled their best arrows at each other, but neither of them was hurt. Suddenly, Arjuna realised that his quiver of arrows was over. Lord Shiva smiled at him and offered, "You can borrow some arrows from me." Hearing this, the Kirata women started mocking Arjuna.

Arjuna angrily threw his

bow at the hunter, who caught it, tore the string and flung it away. Not able to control his anger, Arjuna took his sword, and charged him with all his might. The sword dissolved into flowers as it struck the hunter. Everyone was surprised to see the miracle, and the Kirata women cheered their chief. Refusing to lose, Arjuna picked up a tree with his bare hands and hurled it at the hunter, who dodged it easily. Unable to concede defeat, he decided to pray to Lord Shiva for strength. He sat down in front of the lingam and started chanting "Om Namah Shivaya" and placed a garland on the lingam.

Soon, he felt strength infuse his body. Happy that his prayers had been heard, he turned towards the Kirata

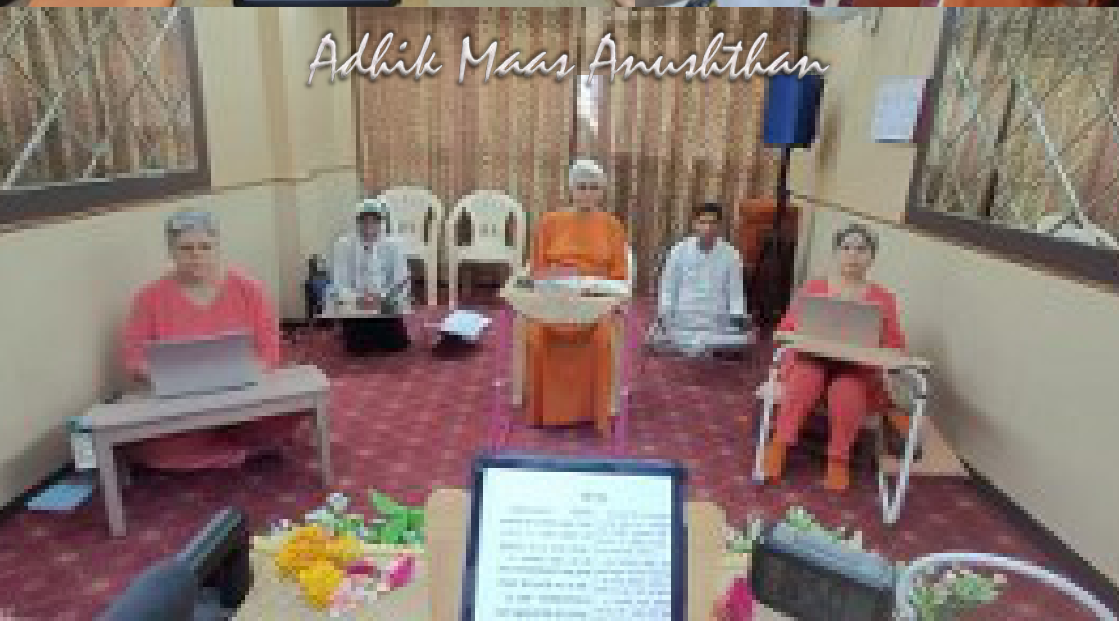
hunter and said, "Load Shiva had blessed me with strength. Come, let's see who wins now." But as he saw the lingam was lying around the hunter's neck.

When Arjuna realised that the Kirata chief was none other than Lord Shiva in disguise, he bowed in front of him and said, "Please pardon me, Lord. I didn't know who I was fighting." Lord Shiva replied, "O valiant prince, you have appeased me with your devotion. I grant you this Pashupata, the blessed arrow to aid you in your war." Years later, during Mahabharata, Arjuna used the Pashupata arrow to defeat Karna.

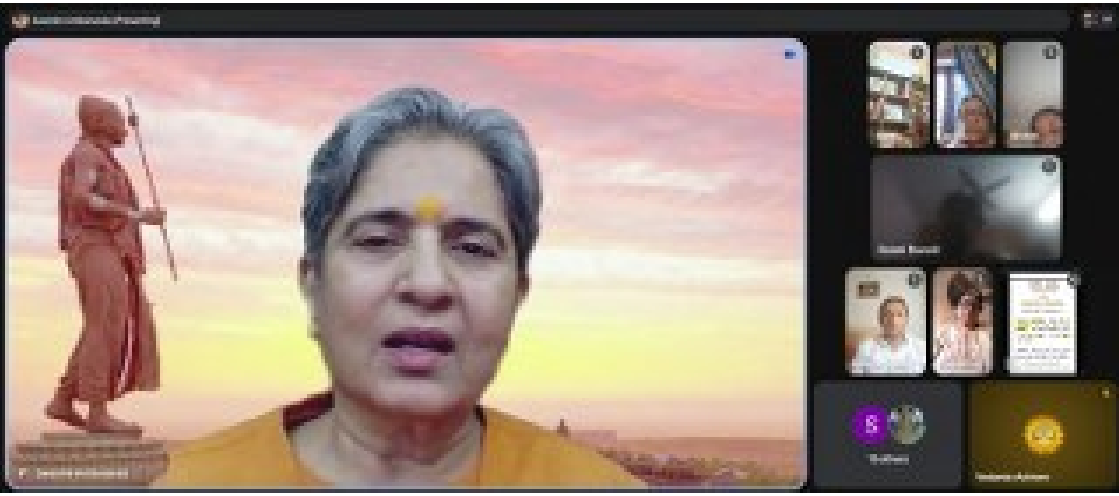
Mission & Ashram News

Bringing Love & Light
in the lives of all with the
Knowledge of Self

Activities


Adhik Maas Anushthan

Activities



Weekly Online Classes

Activities

Activities

Dr. Hemant Kaushik visits Ashram

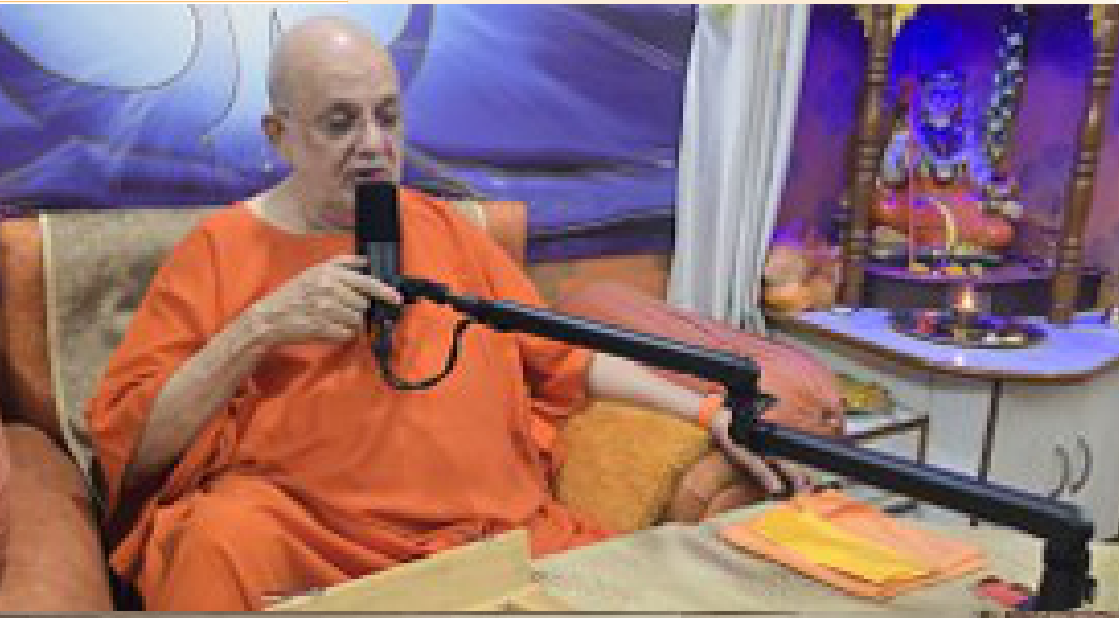
Activities

Activities

Awakening to Aditya Mitra

up

Activities



Activities

Birthday Blessings to Anagh

Birthday Puja by Bharat

Om Sri Gurubhyo Namah

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conducts

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GURU POORNIMA

by Poojya Guruji Swami Atmanandaji

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@ Vedanta Ashram, Indore

Programs

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By P. Swamini Amitanandaji

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on Google Meet

Online Gita Pravachans

Gita 6

By P. Swamini Samatanandaji

Every Sunday (4.00-5.00 PM)

on Google Meet

Programs

VEDANTA CAMP

by P. Swamini Amitanandaji

From 12th to 16th July

On STHITAPRAGYA

Gita Ch. 2

Raman Adhyatmik Sewa Kendra,

Kheda Dist, Gujrat (In Gujrati)

VEDANTA CAMP

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